

A	<p><u>經文大綱 - 希 11:1-40</u></p> <ul style="list-style-type: none"> 「信德是所希望之事的擔保，是未見之事的確證」。這是希伯來人書給信德的定義。行使信德的先人得了褒揚；因著信德，信徒們「知道普世是藉天主的話形成的」。 作者跟著用哈諾客、諾厄、亞巴郎/撒辣、依撒格、雅各伯、若瑟、梅瑟、若蘇厄、辣哈布、基德紅、巴辣克、三松、依弗大、達味、撒慕爾、眾先知和舊約眾聖賢的事跡作例子，來解釋信德。 	<p>11:1-40</p> <p>11:1-3</p> <p>11:4-40</p>
B	<p><u>信德的定義、與知識和理性的關係</u></p> <ul style="list-style-type: none"> 「信德是所希望之事（即將來的事）的擔保 (<i>hypostasis</i>(GK)/substance, “realization” NAB, 即實現、落實)」。有信德者對天主和祂所允許的事是那麼堅信，他們生活和處事的根據就是這些允許。這態度顯示，他們確信天主的允許是真實的。他們的信德使將來的事情活現當下，「是未見之事的確證」因為它使本來未出現和未可見的事情，在某程度上出現了並可看見，於是信德成了「未見之事的確證」。 因信德而做的行為是最自由的行為，也是人所能做的，最重要的行為。沒信德，人必不得救。理性和信德可並存，配合運用才有正確的認知。 沒信德，理性容易變成盲目；沒理性，信德容易變成迷信。信德不盲目，不反理性；信德超越理性。 	<p>11:1-3</p> <p>11:1, CCSS227-8, CSB</p> <p>SN1</p> <p>SN2, CCC161, CCC159, SN3</p> <p>SN4 CCSS 230</p>
C	<p><u>信德例案：亞伯爾、哈諾客、諾厄</u></p> <ul style="list-style-type: none"> 諾厄的信德，表現在他堅信天主有關洪水的啟示，並根據這信念來部署和生活。他的信德遂成了「尚未見的事」的確證。信德是服從的，他「懷著敬畏製造了方舟，為救自己的家庭」。按猶太傳統，他因此被當代的人譏笑。信德包括為了真理，願意被俗世視為傻瓜。他的信德將「所希望之事」（即人神密切關係）活現當下，也定了不信世代的罪。 	<p>11:4-7</p> <p>CCSS233-234</p>

D	<p><u>信德例案：亞巴郎和撒辣 – 信德戰勝死亡</u></p> <ul style="list-style-type: none"> ● 被尊稱信德之父，是信德的表表者。由接受天主吩咐離開哈蘭開始，一生飽受風霜，仍保持對天主的信靠。 ● 作者將亞巴郎充滿信德的一生，分四階段帶出：1. 「一蒙召選，就聽命往他將要承受為產業的地方去了」（天主為何不清楚說明祂的計劃？）；2. 「他旅居在所應許的地域…寄居在帳幕內」（“sojourner” from “paroikos” (GK)→root of “parish”）；3. 「由一個已近於死的人，生了子孫，有如天上的星辰那麼多」=>復活；4. 「亞巴郎在受試探的時候…獻上了自己的獨生子」因為「他想天主也有使人從死者中復活的能力」。 ● 「他期待著那有堅固基礎的城，此城的工程師和建築師是天主」-有信德者期待的是「城」，天主所建的城，天上耶路撒冷城=>救贖是團體性和結合性的。相反，罪是分裂性的，所以有巴貝耳的混亂和分散，也有天主之城的聚合。 	<p>11:8-19</p> <p>羅 4:11, 創 12:4, CCSS235</p> <p>11:8,9,11,17, CCSS235-241</p> <p>2:18</p> <p>11:10, BXVI, <i>On Christian Hope</i>, n.14</p>
E	<p><u>信德例案：梅瑟五行 – 信德戰勝恐懼</u></p> <ul style="list-style-type: none"> ● 「一誕生就被他的父母隱藏了三個月」- 梅瑟父母「見嬰孩俊美」，相信他有天主所賜重任，因信德收藏他，戰勝違背法魯王命令的恐懼。他們因信德服從而救兒子，相對亞巴郎因信德服從而殺兒子。在這裡重要的是信德，不是救或殺。 ● 「寧願同天主的百姓一起受苦…因為他所注目的是天主的賞報」。是基督預象。鼓勵同樣處境的早期教會。 ● 「不害怕君王…離開了埃及，好像看見了那看不見的一位，而堅定不移。」 ● 「舉行了逾越節，行了灑血禮」，流露蒙信德的服從，相信天主保護以色列首生。 ● 「渡過了紅海」-需最大信德來克服最大恐懼。 	<p>11:23-29</p> <p>11:23, CCSS246, CSB</p> <p>11:24-26, CCSS246-7, CSB</p> <p>11:27, CCSS248</p> <p>11:28, CCSS248</p> <p>11:29, CCSS248, CSB</p>

F	<p><u>信德例案：耶利哥、辣哈布、民長到瑪加伯時代各聖者</u></p> <ul style="list-style-type: none"> 在耶利哥按天主指示用禮儀，不用軍隊攻城需極大信德。 妓女辣哈布接待以色列偵探，表現她對以色列天主信賴，也相信善行會獲賞報。後透過婚嫁，成為默西亞祖先，是基督救贖罪人預象。 「他們遂在曠野、山嶺、山洞和地穴中漂流無定」指加上 2:28-30。 	<p>11:30-40</p> <p>11:30, CCSS250, CSB</p> <p>11:31, 瑪 1:5, 21:31 CCSS250, CSB</p> <p>11:38</p>
---	---	---

Special Notes

1. Faith is not merely a personal reaching out towards things to come that are still totally absent: it gives us something. It gives us even now something of the reality we are waiting for, and this present reality constitutes for us a “proof” of the things that are still unseen. Faith draws the future into the present, so that it is no longer simply a “not yet”. The fact that this future exists changes the present; the present is touched by the future reality, and thus the things of the future spill over into those of the present and those of the present into those of the future (BXVI, *On Christian Hope*, n.7).
2. [I]t is faith that allows individuals to give consummate expression to their own freedom. Put differently, freedom is not realized in decisions made against God. For how could it be an exercise of true freedom to refuse to be open to the very reality which enables our self-realization? Men and women can accomplish no more important act in their lives than the act of faith; it is here that freedom reaches the certainty of truth and chooses to live in that truth (St. JPII, *On the Relationship Between Faith and Reason*, n.13).
3. The world and all that happens within it, including history and the fate of peoples, are realities to be observed, analysed and assessed with all the resources of reason, but without faith ever being foreign to the process. Faith intervenes not to abolish reason's autonomy nor to reduce its scope for action, but solely to bring the human being to understand that in these events it is the God of Israel who acts. Thus the world and the events of history cannot be understood in depth without professing faith in the God who is at work in them... Therefore, reason and faith cannot be separated without diminishing the capacity of men and women to know themselves, the world and God in an appropriate way (Ibid, n. 16).
4. Deprived of what Revelation offers, reason has taken side-tracks which expose it to the danger of losing sight of its final goal. Deprived of reason, faith has stressed feeling and experience, and so run the risk of...withering into myth or superstition (Ibid, n.48).